

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

SATURDAY MORNING, JUNE 16, 1827.

No. 21.

IV.

CONDITIONS.

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his young servants of this class to devote themselves to the work. The Board is extending its inquiries to discover coloured youths, of decided piety and promise, who may receive suitable instructions preparatory to their future usefulness. We cherish the hope that all our brethren will look up, humbly and fervently, to the great Head of the Church, beseeching him to help us; and that we shall all bear in mind our obligations to be vigilant in reference to our coloured brethren, and, in accordance with any intimation of Providence, be 'ready unto every good word and work' for their guidance and improvement.

Though we have to lament the early death of our brother Holton, before whom a bright prospect of extensive usefulness was opening, yet we have much to encourage our efforts. The prosperity of the colony; the zeal, and faithfulness, and experience of our coloured brother, Lott Carey; the pleasing state of the church of which he is pastor; the free and friendly access to the natives which is now enjoyed, and their desire to be instructed; the extent and importance of the field which is there to be cultivated; the wrongs that have been done to benighted Africa; and the condition of the coloured people among us, (whether we regard its advantages or disadvantages) all furnish arguments of peculiar force in favour of this mission, in addition to those general considerations by which we feel constrained to do our utmost towards spreading the gospel among all nations.

In reviewing the establishments designed for evangelizing and improving the condition of the Indians of our country, we will commence with that on the river St. Joseph, called

CAREY.
Among the Putawatomie Indians, 25 miles S. E. of Lake Michigan, in Michigan territory.

This situation involves much care and labour, having an extensive farm which is cultivated for the benefit of the mission, and a school of seventy native children. Rev. Isaac McCoy has the superintendence. Associated with him are Mrs. McCoy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, (blacksmith) Mrs. Simmerwell, Mr. Slater and Mrs. Slater, school teachers, Miss Lucretia A. Purchase, school teacher, Mr. Jotham Meeker.

Though there has been no special revival at this Station, within the last year, the state of the church is encouraging. General harmony has prevailed, and at times a measure of deep feeling has been evinced for the salvation of others. Such of the missionaries as were able, have visited other villages than their own, and freely mingled with Indians endeavoured to allure them from the paths of the destroyer into the narrow way of life. The efforts of christian kindness and benevolence have not been disregarded, but in some instances at least, they have been received with such indications of interest as give reason to hope they will not be in vain. Seven Indian youths, all hopefully pious, and originally members of this Station, were, about the date of the last Report, placed at the Hamilton Theological Institution, in New York. They speak the Indian language in various dialects, and afford promises of a future usefulness to their respective tribes. Two other lads, induced by the offer of gratuitous support by a few generous friends in the State of Vermont, have recently been placed at Castleton, to acquire a knowledge of medicine.

THOMAS.
The enterprising spirit of the missionaries has not allowed them to limit their labours to Carey, wide as that field is, but has conducted them on to the formation of this second establishment, on Grand river, of Lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians. Buildings were erected here during the last summer and fall, and the necessary stores provided. Early in December, Mr. McCoy and family, and Miss Purchase arrived, and opened the place for the reception of children, and the commencement of the school. The Ottawas manifested great satisfaction upon the occasion, having long looked forward to this consummation of their wishes. The school which began with five children, had, on the 14th of February, increased to eleven. At the late treaty on the Wabash with the Putawatomes and Miamies, Mr. McCoy exhibited his characteristic regard for the Indians. At their instance, we believe, he attended the negotiations, and was doubtless instrumental in securing annuities for twenty years or more, which will be applicable to their

civilization and improvement in knowledge. A moiety of these will be applied, it is expected, under the direction of this Board.

VALLEY TOWN.
On the river Hiwassee, in the South-east part of Tennessee.

This Station is under the care of Rev. Evan Jones, assisted by Mrs. Jones. Fifty children have been the limited number here, which has commonly been kept good. From a late letter of the Superintendent we extract the following. "I feel great pleasure in stating that the Lord has recently visited us with his gracious presence, and I trust several have been thoroughly awakened to a sense of their wretched condition by nature. I have good reason to believe that two or three have found the Lord to be a sin-pardoning God. I expect, if God permit, to bury one young man in baptism next Lord's day. I trust our friends will not forget us at a throne of grace." This establishment, which is located among the Cherokees, has far less to do in imparting instruction in husbandry, than some others, these Indians being already familiar with all its details.

The Board has taken measures for executing a plan by which the expenses, it is hoped, can be diminished, and our efforts be made to bear as directly as possible on the religious instruction and interests of this people. A Committee in the southern section of our country has been appointed to visit the station, and report particularly concerning the arrangements, which, after due consultation, it may seem advisable to make.

WITHINGTON STATION.
Among the Creeks, on the river Chatahoochee, in Georgia.

This mission was commenced in 1823, and is under the superintendence of Rev. Lee Compere, aided by Mrs. Compere and John Davis, interpreter. The number of the children at the Station is twenty seven. Out of these, twenty are reading the New Testament, and translating short sentences from the New York Reader into Indian, and back again into English. Twelve are ciphering, who also study Grammar and Geography; the rest are in first lessons. The hopes and fears of Mr. Compere have alternately risen and sunk, within the last year. At one time, appearances would indicate a special blessing on his labours; at another, his most anxious instructions would be regarded with listlessness. He has not confined his exertions, but has visited various villages, and as openings presented, taught the way of life to the slaves of the Creeks, no less than to them. In this service, however, he has been obstructed. A principal Chief issued a threatening edict against the negroes who should attend the preaching of the gospel, which kept them back; but we believe that this has since been overruled, and the Chief displaced. The parents of children at school are often guilty of indiscretion, withdrawing them just at the stage when they are most capable of improving, under some pretext of needing their services at home.

White men of low character residing in the vicinity of the Indians, are known to have an influence in this respect, by telling the parents, the children have learning enough. "But amidst all our discouragements," says Mr. Compere, "we have that which affords us satisfaction. Most of the children we have with us appear to be attached to the Station and desirous of improvement. They submit with a degree of cheerfulness to the regulations we have adopted, and as punctually discharge those duties they have to perform, as we can reasonably expect, while their progress in learning, I would hope, is not inferior to that of children in similar circumstances in other schools."

As the fruits of the Gospel, he says, "In the course of the year, I have baptized two black persons, and expect to administer the holy rite to a third. Perhaps, too, I shall be permitted to bury in baptism one of our scholars. This youth has a great anxiety for the welfare of his people, and though I should never be able to preach the gospel to these poor heathen, (in their own language,) I trust this boy will, and that God, through him, will make me see the triumphs of the cross." The Committee appointed to visit the Valley Towns, has, for similar purposes, been appointed also to visit this Station.

TINSAWATTEE.
The school at this Station is under the charge of the Rev. Mr. O'Brien, assisted by Mrs. O'Brien. The number of scholars had increased the last summer to

twenty-seven, who were regular in their attendance and diligent in their studies. A committee of brethren at the South, of whom the Rev. Jesse Mercer is Chairman, exercises a paternal care over this growing establishment. They appointed the Rev. Littleton Meeks to visit the same, quarterly, and this service he has executed, we have reason to think, with much fidelity. He reports that the "Indians are well pleased with the school, and it promises to do good." A church has been constituted, and among its members are several converted Cherokees.

ONEIDA AND TONAWANDA SCHOOLS.

To these schools the Board has been accustomed to make some annual appropriations; but it is understood that the care of providing for them, chiefly depends on a Board organized for the purpose in the State of New York, to whom the Superintendents make their reports.

CHOCTAW ACADEMY.

This institution is located at Great Crossings, Scott County, Kentucky, and affords promise of special usefulness. Its concerns are managed by Trustees in the vicinity, who have been nominated by this Board. They are Rev. Dr. Fishback, Rev. Jacob Creath, Hon. John T. Johnson, Maj. Benjamin S. Chambers, Wm. Suggitt, Esq. Rev. Dr. Noel, Gen. David Thompson, Col. Wm. Johnson, and Mr. Edward C. Johnson.

The Rev. Mr. Henderson is the instructor. Indian youths from various tribes are admitted to the advantages of the Academy, and are supported from the annuities granted to their respective tribes by the United States. More than fifty were present at the date of the last quarterly returns to government. At that time, specimens of their composition were exhibited, highly honourary to their teacher and to themselves.

We have now completed the notice intended of the several Stations. In all instances, it will be perceived, the accounts given are comprehensive and short. They might easily have been extended; but as the letters and journals of the missionaries are regularly published in the American Baptist Magazine, it was thought to be unnecessary.

PUBLICATIONS OF THE CONVENTION.

Immediately after the Convention determined to make Boston the seat of its operations, the Board entered into arrangements with the Proprietors of the American Baptist Magazine, to secure to themselves the right of publishing that work. The terms agreed upon were such as all will approve. Should some income arise from it, as no doubt there will, the same will be sacredly appropriated to aid both Foreign and Home Missions. Measures have been pursued with pleasing success to extend the circulation of the work, and nearly five thousand copies are now distributed, while the demand for it increases every month. The importance of such an official publication, cannot well be estimated. It is very desirable, to combined and successful action, that we should be able to appeal at once to the judgements and hearts of all the friends of missions; that they all should become acquainted with the same facts, and in the same light and connexion in which they are viewed by the Board.

The Receipts of the General Treasurer will appear monthly, and once a year the whole disbursement. Contributors to the funds will then be able to trace their donations and the application of them, and we trust will often be gladdened with their beneficial results.

To the Columbian Star, originated by the Agent under the General Convention, Mr. Rice set forth a claim. This, to gether with certain unsettled accounts at Washington, induced the Board to send a Committee of their body to that city in November last, who happily succeeded in obtaining an amicable adjustment. The Star, which was legally made sure to them, they rented to Mr. Baron Stow, who has continued it with increased patronage. But it having been intimated by him, that, as the reasons which at first induced him to accept the charge of the Columbian Star no longer exist, and as it is his desire to engage more directly in the service to which his life is devoted, he is willing to enter upon negotiations relative to a discontinuance of his present connexion; and there being a prospect of some important advantages resulting from a change of the place of publication, a Committee has been appointed to negotiate the matter with him,—to sell the printing-press and other property in the office at Washington, and apply the

avails of the same towards the liquidation of the debts which have accrued on account of that office,—and to dispose of the copyright and subscription list of the paper to some suitable person or persons, either in Philadelphia or in New-York, with a view to the Star's being published soon in one of those cities.

AGENCY.

The Board has employed on account of the mission, the last year, but one agent, Mr. I. M. Allen.* With his labours, they would express entire satisfaction. His reception among those he has visited as the result shows, was of the most kind and christian character. Nearly one hundred and sixty Male and Female Primary Societies, which have become regular combined into eleven Auxiliaries to the Foreign Mission, owe their origin to his instrumentality.

It is highly desirable that the system on which these were formed, should universally prevail, since it is manifestly adapted to meet the views of contributors, and ensure their activity and confidence. It has been pursued with the best success by other Missionary Societies in America and in Europe. The Board is satisfied from observation and experiment, that each benevolent object which any church or people intend to patronize, will be best sustained by distinct associations formed for the purpose. If they desire to give for missions at home, let a Home Missionary Society be formed, and the same of Foreign Missions, Education, &c. The application for each of these important objects, discreetly made by collectors at different periods in the year, will be welcomed by generous minds, which devise something for the cause of God and human salvation. When assured that in this way more will be accomplished than by one Society and one collection in the year, to be divided among the several objects, if they can do but little for each, they will cheerfully adopt the measure recommended.

It has been deemed important to employ some additional agents; and an arrangement has already been made, according to a few months, the labours of the Rev. Mr. Yates, of the English Baptist Mission at Calcutta. He is now in America; and he has expressed, in a very gratifying manner, his willingness to devote a portion of the time which he purposes to spend in this country, to the service of this Board, in favour of the Burman Mission.

STATE OF THE TREASURY.

It will be perceived by the Report of the Treasurer, that his receipts have been insufficient to meet the demands made upon the Board, and that he has been compelled to resort to temporary loans. These demands have been more than usual the past year. The missionaries at Ava having been released within the time, drew not only for their present support, and to provide with their other brethren for the expenses of repeated removals occasioned by the war, but also for their salaries for two full years. To meet these drafts, no funds had been kept in India, as it was a matter of so much doubt, whether they would be ever needed. More than usual exertion will now be required on the part of the Board and of all the churches, nor can we be persuaded that the christian public will be unwilling to meet the exigency. Gratitude for the past deliverance of the missionaries, and the fair and extensive prospect of their future usefulness, will urge us forward to do all that is essential to relieve their necessities, and strengthen their hands in the work to which they have devoted their lives.

* See Appendix, (C).
(To be Continued.)

Monroe, Chickasaw Nation.—Rev. T. C. Stuart, Missionary at this station, under date of April 18, writes, that "anxious meetings" are established in that wilderness; that seventeen attended an inquiry meeting; that three meetings a week, for religious worship, are held, all of them crowded by solemn and attentive hearers; and that since the commencement of the recent solemnity, one soul has hopefully passed from death to life.

On the 11th of April, a Baptist Church was constituted in the East Village in Bennington, Vt. The order of exercises was as follows: Rev. Daniel Tinkam preached the Sermon from Luke xii. 32. Rev. Isaiah Matteson administered the ordinance of baptism to nine persons. Rev. Israel Keach delivered an address, and gave the Right Hand of Fellowship, and recognized them as a regular Gospel Church. The Church consisted of thirty-two members; since which time Rev.

Mr. Keach administered the Lord's Supper and baptized three, and on the 13th of May, Rev. Mr. Tinkham baptized five more. The revival in that part of the town appears to continue; additions are making to the three Baptist Churches in Shaftsbury; thirty-six, by baptism, have been added to the Rev. Mr. Matteson's church within a few months.—*Christian Watchman*.

From the *Christian Watchman*.
NEW BAPTIST MEETING-HOUSE.

On Wednesday, the 16th ult. a Meeting-house for the accommodation of the Baptist Church and Society in Brewster, Ms. was dedicated to the service of Almighty God. The Introductory Prayer was offered by Rev. Otis Wing, Pastor of the Church, which is to worship in the house; Dedication Prayer by Rev. John Peak, of Barnstable; appropriate selections of Scripture were read, and a well adapted Sermon was delivered from 2 Chron. vi. 14, by Rev. Benjamin C. Grafton, of Plymouth; and the Concluding Prayer, by the Rev. Mr. Minor, of Dennis, Pastor of the Methodist Reformed Church. The singers, aided by Mr. J. D. Winslow, performed in such a manner as did honour to themselves, and much to the gratification of those who were present.

The day was remarkably pleasant, the audience large, and the services very acceptable. In the afternoon, Rev. Mr. Grafton delivered a discourse from Exodus xx. 40. A sermon was also delivered in the evening by Rev. Mr. Peak, from Psalm cxvii. 7; after which, an energetic and affectionate address was delivered to the assembly by Rev. Mr. Grafton.

For the *Christian Secretary*.
COMMUNION, NO. 4.

A third disqualification among Pedobaptists, whereby we cannot commune with them, is a want of baptism. G. A. has repeatedly asserted, that our practice "has for its only foundation, an unreasonable stress laid on a small quantity of water." I have attentively read, and prayerfully considered my preceding numbers on this subject, I trust he has seen that there are other stupendous obstructions in our way, and in our view, unanswerable arguments, in favour of our practice, aside from the "quantity of water employed in the rite of baptism." Still that this has its due weight, we do not deny. We feel ourselves constrained to abide by the divine rule, whether it shall secure us friends or foes. But we do most strenuously deny that we lay an "unwarrantable stress," upon "the quantity of water employed in the rite." We are confident for ourselves, and are prepared to shew our opponents, that we lay no greater stress, and require no greater quantity of water, than Christ and his Apostles did.

That baptism is a prerequisite to church membership and communion, is evident from several considerations:—

1. The commission of our Lord Jesus Christ to his disciples. Matt. xxviii. 19-20. They were commanded first, to "teach all nations;" (or *disciple* them, as Dr. Doddridge, Mr. Baxter, Calvin Dr. Barrow, Dr. Freeman, Saurin, and many other learned Pedobaptists, render the word *teach*.) Next, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then they were to teach "them to observe all things whatsoever" Christ had commanded; one of which was the Sacrament of the Lord's Supper.

2. The tradition of the Apostles.—In the primitive church at Jerusalem, on the day of pentecost, to which we may safely look for example, they first obtained evidence of conversion, then administered baptism, next added them to the church, and afterward in the enjoyment of fellowship and a steadfast continuance in the Apostles doctrine, received them to the communion table, "the breaking of bread." Acts ii. 41-42. The various accounts of conversions and baptisms till the close of the canon of scripture, confirm the same. When they believed they were commanded to be baptized, and not to come first to the Lord's table. See Acts, viii. 12-38—ix. 18—x. 47-48—xvi. 14-15-33-34—xviii. 8—xxii. 16.

3. The testimony of many of the ancient fathers, as Justin Martyr, Jerome, Austin, Bede, Bonaventure, &c. prove that baptism was, in their days, considered a prerequisite to the communion of the Lord's Supper.

4. It is so considered at the present day. It is the established practice of the different denominations to administer what they call baptism, before they admit to the communion table. Perhaps there is no sentiment in which all denominations, with a few exceptions, who believe in water baptism at all, are more entirely agreed, than that it is a prerequisite to communion.

The question arises wherein, as respects baptism, consists the disqualification for the communion among Pedobaptists. It consists in its not being applied generally to its proper subjects, nor in its prescribed form.

First, Baptism, as generally administered by Pedobaptists, is invalid, because

applied to improper subjects. That none but professed believers have a right to this ordinance, I argue, 1. Because none but such are included in the great commission of the Saviour. See Matt. xxviii. 19-20, and Mark xvi. 15-16. 2. Because all the records of baptisms contained in the Acts of the Apostles, mention none but believers. See the scriptures quoted above. 3. Because the figurative meaning of the ordinance, and the allusions to it in the Epistles, can be applicable to none but believers. See Rom. vi. 3-6. 1 Cor. xii. 13. Gal. iii. 27. Col. ii. 12, and iii. 1-3. Heb. x. 22. 4. Because there is neither precept nor example in the scriptures, for the administration of baptism to any but believers. This is conceded by many learned Pedobaptist writers, among whom are Luther, Calvin, Erasmus, Limborch, Bp. Burnet, Bp. Sanderson, Bp. Barlow, Dr. Wall, Mr. Baxter, Mr. Th. Boston, &c. &c. 5. Because the baptizing of any other than professing believers, according to Salmatus, Suicerus, Curcellaens, Regalatus, Episcopains, Venema, Mr. Chambers, and some other learned Pedobaptists, began with other corruptions of Christianity, in the 3d and 4th centuries. Hence, its professed advocates being judges, we are constrained to believe *infant baptism*, or *unbeliever's baptism*, a human invention, originating in the same age, and supported by the same authority as spells, exorcisms, prayer for the dead, the invocation and canonization of saints, purgatory, religious festivals, infant communion, &c. and if that is right, so also are these. We are willing unhesitatingly to avow our decided opinion, that baptism, when administered to unconscious babes, even if the mode be correct, is at best a nullity, an empty useless ceremony.

Secondly, The administration of baptism by Pedobaptists is generally invalid, on account of a deficiency in the mode.—Logicians tell us, that mode is the manner in which any thing exists. Change the mode, and you change the thing; and it becomes something else. Every thing must have some mode of being, which is essential to its very existence. The Apostle Paul tells us there is *one baptism*. Eph. 4. 5. Cor. 12. 13. This "one baptism" must have a mode, and doubtless its oneness consists in part, at least, in its mode. Hence, Dr. Watts in his logic being judge, if this mode is changed, it is no longer baptism, but something else. Sincerity in our opinion, that falsehood is truth, cannot change the nature of the thing. Nor can a sincere belief that something else is baptism, make it such. Some one mode of baptism is scriptural and correct, to the exclusion of every other; and an attempt to prove that more than one mode is right, appears like attempting to prove the two opposite sides of a contradiction. That this *one mode* is IMMERSION, we feel prepared abundantly to evince. In doing this, I shall quote the opinion of decided Pedobaptists, whenever I refer to uninspired testimony, that neither G. A. nor any of his brethren, may have any reasonable grounds of objection to them.

That baptism is immersion, and that only, is evident, 1. From the literal definition of the word.—For this I cite Parkhurst's and Schrevelin's Greek Lexicons; Young's Latin Dic. Bailey's, Entick's, and Webster's English Dic's. Calmet's and Wilson's Dic's. of the Bible; and the concessions of Luther, Calvin, Roell, Buddens, Salmatus, Venema, Beza, Dr. McKnight, Dr. Campbell, &c. &c. many of whom confess that it "always means immersion, and never sprinkling, in any use, sacred or classical."

2. This is evident from the places where the ordinance was administered:—"In the river of Jordan." Mark, i. 5. In *Ænon*—because there was much water there John iii. 23. In "a certain water." Acts viii. 36, 38. Also in subsequent periods in baptisteries and fonts constructed for immersion. See Mosheim and Dr. Wall.

3. From the language connected with the ministration of baptism, and the allusions made to it by the Apostle. The candidates "went down into the water," and "came up out of the water." It is called, "being buried with Christ;" being "planted in the likeness of his death;" "washing away the sins;" "having the body washed in pure water," &c. Rom. vi. 4. 2. Col. ii. 12. Acts xxii. 16. Heb. x. 22.

4. From the figurative use made of the word by our Saviour. Luke xii. 50. "I have a baptism to be baptized with," &c. which Dr. Doddridge paraphrases thus:—"I have, indeed, a dreadful baptism to be baptized with, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress."

5. The same is evident from the design of baptism. Dr. R. Newton tells us, that "baptism was usually performed by immersion, or dipping the whole body under water, to represent the death and burial, and resurrection of Christ, together; and therewith to signify the person's own dying to sin, the destruction of its power, and his resurrection to new life. St. Paul plainly refers to this custom. Rom. vi. 4." To the same effect are the opinions of Saurin, Grotius, Wolfius, Mr. Scudder, Mr. Baxter, Bp. Pat-

rick, Bp. Taylor, Bp. Hoadley, Dr. Goodwin, Dr. Whitby, Dr. Edward, Dr. Scott, Dr. Watts, and scores of others, eminent for their piety and learning.

6. That baptism is immersion, and that only, is evident from the general practice of the primitive church, and for several centuries. That immersion was the primitive mode, we have the testimony of a host of writers; among whom are Mosheim, Milnor, Calvin, The Westminster Assembly of Divines, The Cyclopaedia, English Review, Dr. Priestley, Bp. Pearce, Mr. John Wesley, &c. Bassett, Stackhouse, Mr. Bingham, Dr. Whitby, Dr. Wall, &c. assure us, that it was generally practised for thirteen hundred years. And that nothing but immersion was considered baptism, is manifest from the assurance of many authors. Venema, in his Eccles. Hist. testifies that in the 2d 3d and 4th centuries "the essential act of baptism consisted in immersion;" Valesius, speaking of these times, says, "People which were sick, and baptized in their beds, could not be dipped in water, by the priest, but were sprinkled with water by him. This baptism was thought *imperfect*, and not solemn, for several reasons. Also they who were thus baptized, were called ever afterward, *clinici*; and by the twelfth canon of the council of Neocaesarea, these *clinici* were prohibited the priesthood." The fact, that some of the fathers objected to the ordination of Novatian, because, as says Salmatus, he "had been besprinkled, not baptized," must be, I should think, evincive to every unprejudiced mind, that in the middle of the 3d century, nothing short of immersion was considered baptism. Cornelius says that "He [Novatian] fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism; being sprinkled with water on the bed where he lay, if that can be termed baptism." Though Cyprian, Bishop of Carthage, (who seems to have been the first that determined infants should be baptized, and was famous for his new inventions,) gave it as his opinion, in the case of Novatian and other clinics, that "In the saving sacraments, when necessity obliges, and God grants his indulgence, *abridgments* of divine things will confer the whole on believers;" yet Dr. Wall tells us, "that all the clergy, and a great many of the laity, were against his being ordained," because of the invalidity of his baptism.—Had sprinkling or pouring ever been considered valid baptism, could there have been any doubt in Novatian's case, especially under such circumstances?

7. This is furthermore abundantly evident, from the uniform practice of the Greek Church in every age, and every country. *Baptizo* is a Greek word, not translated into our language, but transferred to it. The Grecians unquestionably understand their own language, better than foreigners do. They have always shown us by their practice, that it means immersion, and nothing short. For this we have the testimony of the Encyclopaedia Britannica, Venema, Buddeus, Deylingius, Dr. Wall, &c.

8. The last evidence I shall cite in support of immersion, is that of Salmatus, Spanhemius, Pamelius, Bp. Burnet, Sir John Floyer, Dr. Towerson, Dr. Wetnam, Dr. Wall, The Encyclopaedia Britannica, &c. assure us that baptism was gradually changed by licence of the Pope, under pretence of convenience or necessity, from immersion to sprinkling; "that in all those countries in which the power of the Pope is, or has been owned, they have left off dipping; but that all other countries in the world, which had never regarded his authority, do still use it."

It seems that the foregoing considerations and testimonies of Pedobaptist authors, (which might have been greatly multiplied,) must convince any one who is not blinded with prejudice and bigotry, that nothing but IMMERSION is valid gospel baptism. G. A. tells us, "we may question the fact of Christ's communing with an individual, who, while he applies for a seat at the table of the Lord, refuses to be baptized in any form." So it seems that he, with all his catholicism, would not commune with some whom the Methodists receive, for they sometimes admit them without baptism "in any form." Here then his Open Communion must cease. Then how can we commune with such?

But were I under the necessity of admitting to our communion one of two non-essentialists, either one, who viewed baptism so entirely nonessential, that he "refused to be baptized in any form," or one who, while he professed to believe that baptism was a divinely appointed institution, binding on Christians to observe, explained it away, frittered it down, and made of it something, any thing, nothing, just as fashion, prejudice, caprice, or convenience might dictate; I would receive the former to my fellowship and to my bosom, rather than the latter, as acting much more agreeable to consistency and piety.

During the forty years that the children of Israel wandered in the wilderness, circumcision was neglected. After they came into Canaan, before they were permitted to come to the Passover, Joshua circumcised all who had not previously received it. See Josh. 5 Chap. But

suppose they had substituted instead of circumcision, the clipping of a lock of hair from the head, and had pleaded convenience, decency, &c. would Joshua have allowed them a participation in the Passover, with such excuses added to the plea of sincerity? I presume that no advocate for Open Communion, not even G. A. will pretend it. Then how can those who are the ministers of God to the people, and are set for the defence of the gospel, admit to the table of the Lord those, who, without a fiftieth part so plausible an excuse, have substituted in the place of gospel baptism, something else, hundreds of their own writers being judges; and which bears far less resemblance to it, than clipping a lock of hair, would to the literal circumcision.

K.

Extract of a letter from Rev. Mr. Hill, Pastor of the Baptist Church in New Haven, dated June 11, 1827.

"Yesterday our Sabbath enjoyments were much increased, by a visit from Br. Yates, Missionary in India. His health appears to be fast improving, so that he was able to preach twice, visit our Sabbath School, and perform several other services without much difficulty. His address to the children and teachers of the Sabbath School, was very solemn and interesting. He commenced with a comparison of the moral condition of the children before him, with those he was accustomed to see in India; and I could not feel otherwise than affected and delighted, as I witnessed the deep attention with which his youthful audience listened to his story of the moral wretchedness of the Heathen."

When he observed, that in India the people enjoyed no Sabbath, and consequently knew none of its blessings; that they were ignorant of God and of Christ, and that their children were brought up without the advantage of Sabbath Schools, or the blessing of the Bible; I thought their wistful countenances betrayed the earnest wish, that the little heathen sufferers were partakers of their happiness. And when he explained the accountability of such as enjoyed those invaluable privileges, I felt assured by the tenderness of their look, that their youthful hearts were full of resolutions, to make the best improvement of their blessings. May the divine blessing attend the labours of our brother, and the happiest results follow to the dear children.

Could those who are inactive in the cause of Sabbath Schools, be present on such an occasion as this, it would not be long before we should see those schools established in every place, where a sufficient number of children could be collected to form one.

In the evening we proposed to take a contribution for the benefit of the Burman Mission. This was made known to the Congregational Clergymen; and as our Meeting House was considered insufficient to accommodate the multitude who would crowd to hear him, they politely invited him to preach in the Centre Church. The invitation was of course accepted, and we omitted the usual evening worship in our Meeting House, in order to attend and contribute to this interesting object. You can judge of the interest felt by the congregation in this Mission, when I inform you that the contribution amounted to upwards of \$75.

May the labours of this day prove a blessing to all concerned, and may the dry and thirsty fields of Burmah, be refreshed by this little stream of benevolence."

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JUNE 16, 1827.

The Annual Meeting of the Convention of Baptist Churches in this State and vicinity, closed its session in this city, on Thursday, the 14 inst.

The season was one of much interest.—We have not time this week to give particulars, but hope to furnish the minutes of the Convention in detail in the next paper. The accounts of the Missionaries, and brethren from various parts of the State, of the displays of God's grace, were in many instances truly refreshing: while the calls on the Convention from feeble churches, and destitute neighbourhoods for aid, were numerous and pressing. And although the sum contributed to the funds of the Convention, for *Domestic Missions*, at this session, is more than on any former occasion, yet it is small in comparison with the wants of the applicants. We doubt not it will be distributed in the most economical, and judicious manner by the Board.

In reviewing the transactions of this Convention, and comparing the present aspect of its affairs with former years, we discover pleasing evidence that light and unity are progressing.—That "the signs of the times" are better understood, and a disposition to vigorous and persevering action is increasing. Very much, however, remains yet to be done. And the continued prayers, labours, and pecuniary liberalities, of the friends of Christ, are greatly needed.

NOTICE.

THE Rev. Thomas Barrett, of West Springfield, Mass. agreeably to request,

will deliver a discourse on the 4th of July, adapted to the occasion, in the Baptist Meeting House in Russell, Mass. at 11 o'clock. A. M.—This is intended as a religious celebration of the day. It is desired that brethren and friends from the neighboring churches, will attend. At the close of the discourse, a collection will be taken to aid our missions to the Indians.

We are highly gratified at seeing the above notice. This method of celebrating the day which gave us independence, must approve itself to the mind of all who acknowledge an overruling Providence: But especially, to every heart imbued with evangelical piety.—We hope the time is not distant, when the pious and devout from one extreme to the other, of our land, will be of one mind, and act with becoming firmness, on this important subject; and that they, with one accord, will assemble on that day, for the purpose of publicly recognizing the goodness and mercy of our God to us as a Nation, in the bestowment of our invaluable privileges. Surely it becomes this nation to offer to the Lord, the sacrifice of unfeigned thanksgiving and praise, and to pay him our vows.—And to what more appropriate charity, can the contributions taken on such an occasion be devoted, than to the melioration of the condition of our aborigines. They are "the poor," which we have "always with us;" and when we will, we may do them good.—We would remark further on this subject, so full of importance, had we time.

May God forbid, that Christians should countenance the practice, in imitation of the heathen, of "sitting down to eat and to drink, and rising up to play," on an occasion which suggests so many interesting considerations of a moral and religious character, as the birth of our nation. But may it be the language of all, "What shall I render unto the Lord for all his benefits?"

"The Connecticut Baptist Education Society," closed its adjourned Annual Meeting in this city, on the 12th inst.

In addition to the officers appointed at the former meeting, May 9th, the following were appointed at this meeting:—Geo. Mitchell, Esq. was appointed 2d Vice President; Rev. Benjamin M. Hill, of N. Haven, Corresponding Secretary; and Rev. C. P. Wilson, of Amenia, N. York, was appointed to fill the vacancy made in the Board of Trustees, by the appointment of Mr. Hill. We shall give the detail of the proceedings shortly.

The "*Columbian Star*," formerly published at Washington City, District of Columbia, and edited by Mr. Baron Stow, is now removed to the city of Philadelphia, and the Editorial department assumed by Rev. Wm. T. Brantley, of the latter city.

NOTICE.

THE Ministers' Meeting of Litchfield County, will hold their next session at the house of the subscriber, in Canton, on Wednesday, the 27th inst. at 9 o'clock, A. M.

ISAAC KIMBALL.

June 14th, 1827.

General Intelligence.

From the *Boston Daily Advertiser* June 9.

Latest from Greece.—We have received from Smyrna our files of the *Oriental Spectator* to March 30. These papers do not furnish much news. They confirm the accounts of the excitement produced by the arrival of Lord Cochrane, who had long been impatiently expected. The few following paragraphs embrace the articles of the greatest interest. From the paragraph relative to Napoli, it will be perceived that the supplies of provisions from this country on their way to Greece, are likely to arrive at a time when they are greatly wanted. The paragraph under the Constantinople date we are inclined to consider of doubtful authority.

Egina, March 32.—The Hydriotes have sent a deputation to Lord Cochrane, to present to him the following address:

Most Illustrious.

For a long time nothing has been so much desired by our marine population as your arrival. This event has been the object of their prayers to heaven.

You may therefore possibly imagine the joy which the appearance of the vessels which brought you, spread among us. The sight of them renewed the hope within us, that our prayers were about to be granted, and this we owe to the intervention of our fellow citizen Orlando.

We hasten then to send our Admiral George Stachouri, and Captains Glony and Geo. Nenga, to present to you the respects of our island, and to announce to you our joy, and our impatience to see our little navy recognized under your orders, and lead to new victories, which we hope will strengthen the independence and liberty of Greece.

Accept, most illustrious, the professions of our profound respect. To the most illustrious Lord Cochrane, Grand Admiral of Greece. Admiral of the auxiliary forces of the state.

(Extract from the *Hydra Gazette*.)

The expedition to Oropo has nearly failed.—The Greeks who embarked on board the frigate *Hellas*, commanded by the Bavarian Colonel Heydeck, refused to land. They confined themselves to burning two Turkish boats loaded with provisions, and demolishing a little fort which was on that coast.

News from Napoli and Hydra offer nothing interesting. The first of these places has become a sort of hospital, where women and children flock, who are driven from their homes. Misery is here at its height.

Extract of a letter from SMYRNA Apr. 6. "It is said a black flag was flying at Athens, which, if true, we may expect soon to hear of its fall. Lord Cochrane is in Greece, but as yet has taken no decided step.

An article from Constantinople, March 12, rumours that "the Russian Minister was to negotiate a treaty of Commerce between Turkey and the United States." The latter afterwards to have a Minister Resident in consequence of the great increase of her trade in the Levant. Russia acts from Friendship, and to promote her commerce in the Black Sea, which the Americans wish to visit—and the agent of a house at Smyrna, and an American merchant are already here with a view to some present purchases.

England.—A careful inspection of the late London papers, gives reason to believe that Mr. Canning's administration will have to bear the brunt of an inveterate, organized, and consequently powerful opposition. The chances of ultimate triumph are, however, decidedly in his favour. In the first place, he has "the King's name—a tower of strength," which they upon the adverse faction want; and not the king's name merely, but his entire confidence and his firm determination to abide by, and to maintain the arrangements he has made. In the next place Mr. C. has the approval of the common sense of the nation—audibly and enthusiastically expressed—both as to his past measures and his present elevation. In all sound and liberal views, for the future, he may likewise confidently rely upon its cordial support. In the third place, he has assurances of countenance from the Whigs, as a party, and the aid of such powerful talent as the ranks of that party are known to possess. And we may say, lastly, that he has large ground on which to repose, in his own skill as a politician.

In the attitude of history will be found the *ultra*, which is yet but a minor portion of the old Tory party. Mr. C. has of late fallen under their serious displeasure, as having favoured principles foreign to their long cherished interests and their bigoted exclusiveness of sentiment. While he continued to occupy the post of Foreign Secretary, they contented themselves with a silent non-concurrence in his policy, or at most, a sullen indication of their dislike to his innovations, reflecting upon Lord Liverpool as being an efficient check to any extensive inroad of liberalism. But the intended choice of Mr. C. as premier, drew forth at once a united expression of their objections to the man, and a determination to take no part in a cabinet of which he should form the head. Disappointed in the anticipated result of this expression, they have withdrawn under menaces, not now affected to be disguised, of an unceasing, and relentless war. The journals in their interest, seize every, the most trivial pretext, for impugning Mr. C.'s conduct; and his selections to fill the different vacancies in the ministry have severely been topics of complaint and animadversion. In a minority, as they certainly are, the opposition cannot seriously embarrass the movements of the government; but strong, nevertheless, in influence and wealth, they must prove annoying and troublesome even to the most dexterous of statesmen.—*N. Y. Statesman*.

Sir John S. Copley.—This gentleman who has now advanced by his own industry and ability from the court of Piepowder to the Woolstack and the Peerage, was born in Boston. His father was the celebrated painter whose works are to be seen in many public and private places in this city and vicinity. The son is said to have fixed his eye upon the first law office in the kingdom at an early period, and to have constantly bent his efforts to its attainment. A person who knew him in England, when he first commenced the practice, informed us some years ago, that no solicitation of friends, no allurements of pleasure, could induce him to leave his office until after the hour of ten, except on Sunday evening; and on that evening only could his family and friends have the gratification of his company.

China.—It is intended to establish a newspaper in the Chinese language at Malacca, in which the latest news from China is to be inserted.—The Malacca Observer contains some translations from the Chinese Gazette, and remarks:—

"There is a sullen silence preserved in them, concerning the rebellion of the Mohammedan tribes. The local government, however, is said to consider it in every way a serious national calamity. If suppressed the expense will be ruinous; and some individuals who read the stars, think the Dynasty is drawing to a close. The replies of his Majesty on Memorials on national affairs contained in the Gazette, are very laconic, such as, 'Record the Document,' 'Be it so,' 'I know it.'

Intercourse with New Mexico.—A letter to the editors of the National Intelligencer, from a correspondent at Fort Osage, furnishes the following interesting account of the increase of trade and intercourse between the Western country and the territories beyond it:—

"Fort Osage, May 10, 1827. 'The Commissioners are just setting out for a two months' tour in the great prairies, to finish 'making out the road' to New Mexico; upon the survey and examination that I completed last fall. After their return the Commissioners will make their final and full report to the Board, which will be accompanied by very complete maps and charts, and will, I presume, be minute in its details, and (as I hope) satisfactory and interesting in all its results. This work should have been entirely completed and reported last year, before the meeting of Congress, but has been unavoidably delayed by the very unexpected refusal of the Mexican Government to co-operate promptly in the measures.

"To judge from the preparations making, I should incline to think that the trade from this section of the Union to New Mexico, must be still increasing. Several caravans are fitting out, and will be on the road in a few weeks; these, I am informed are larger and better equipped, and carry out more value of merchandise than any that have heretofore gone to New Mexico. I have no doubt this trade will continue to increase till it settles down into a well organized and quite important branch of commerce, profitable to all concerned in it, and well worthy of the protection and fostering care of the General Government, which I doubt not it will receive in due time.

A foreign journal of January last, mentions the death, at Shropshire, in England, of Thomas Spear, aged one hundred and sixty-three years.—He was married at 30, and became a widower at 40. He had two children, a boy and a girl, who lived more than a century and left numerous descendants. When 113 years of age, he was fined and pub-

licly punished for having seduced a young girl. At his funeral 639 of his descendants were present.

SEA SERPENT.

To the Editor of the *Connaught Journal*.
Quebec, Trailer off South Islands of Arran, Galway Bay, Feb. 8, 1827.

Sir.—Having this favourable opportunity of transmitting to you the wonderful occurrence, which may be the means of setting at rest all doubts as to the existence of a marine monster, supposed to be the Sea Serpent, I readily do so, particularly as I have so many respectable witnesses to support me in the truth of what we saw. Being bound from Rhode Island for Liverpool, on yesterday morning the south islands of Arran came in sight, 30 miles east. We at the same time discovered, about two miles ahead, a vessel, seemingly a wreck, not having a spar or rope standing. On nearing, I ordered the gig and six men to board her; and was shortly after hailed by the mate, who was one of the party, for assistance, they pulling from the wreck with all possible speed. I bave the Quebec to the wind, and presently learned that Thomas Wilson, being the first to board, was instantly devoured by a most horrible animal, the like of which they had never seen nor heard of. By this time the wreck was driven to about a cable length of our stern, from which I could plainly and distinctly see a monster of the serpent kind, lying p rily coiled upon the deck, its head erected about four feet, and its hind part in the hatches, the hat of poor Thomas lying close along side it. The surprise and consternation which struck all on board deprived us of the thought of planning any mode for its capture, was such a thing possible, the thought of our unfortunate companion filling us with horror. However, I fired a shot from a six pounder, which unluckily could not be brought to bear sufficiently high. It struck the bull, at the same moment the animal raised its head, body and tail, in six or seven folds, to the height of a man each, extending itself from the tiller to the bows: its eyes were large, of a red colour, and much distorted; its throat and neck larger than any other part, of a bright green hue, as were its body and sides, and the back black and scaly; it had ears or fins suspended near the head, similar to an eel, and on the nostrils a horny excrescence, blunt and about eighteen inches long; its chops were broad and flat.—Whilst I was preparing a second salute with ball and slugs, it glided majestically into the sea, gave a splash with its tail, and disappeared.—Shortly after myself, John Adams, mate, Mr. William Nightingale, and Mr. Robert Crocker, passengers, boarded her, and with grief and our fond hopes for the fate of Wilson verified, he being no where to be found; the vessel was water logged, and in a sinking state; a substance of a tar like nature, but highly corrosive, as it blistered the hands upon taking it up, was upon the deck, some of which has been preserved; it is supposed to be the excrement of the animal. Our conjecture is that the monster being attracted by the bodies of the sufferers in the wreck, had taken up its abode there, and devoured them. We consider its length to be about 60 feet, and its girth from 9 to 12 feet.

I remain, Sir, your obedient servant,
THOMAS CLEARY, Master.
We the undersigned, certify the truth of the above.
JOHN ADAMS, Mate,
WM. NIGHTINGALE, and
ROBERT CROCKER, Passengers.
P. S.—Mr. Crocker having occasion to proceed to Dublin, chooses that route for going to Liverpool, and will be the bearer of this statement.
T. C.

Major General Brown, and Lieut. Vinton, arrived at Mobile on the 15th inst. from Mont gomery. Gen. Brown is on a tour of inspection of the military posts at the South. He was about to proceed to Mobile Point, and thence to Pensacola.

Expedition.—The steam-boat *Huntress*, recently made a trip from New-Orleans to Louisville in eight days and eleven hours! This, independent of ten hours lost in a fog. When it is considered that the distance is 1300 miles, and that the current of the Mississippi is a very rapid one, this voyage must be viewed as one of the most remarkable exhibitions of speed ever recorded.

Patent Shingle Cutter.—A Machine has been invented in this state, for which a patent has been obtained, for cutting shingles by water or horse power. The machine consists of an instrument resembling in some degree, a common hand-planer, which is attached to a shaft, and is propelled horizontally, with each revolution of a wheel, connected with the shaft, by a crank.—This instrument runs a groove, prepared in a stick of timber lying horizontally, which is so constructed that the bolts of timber, prepared in the usual way, are laid upon it, and a shingle produced by every revolution of the wheel. Any timber of a durable nature, and a free grain may be used. The machine may be attached to a common saw mill, at an expense of 6 dollars, and in this way, with one additional hand, shingles and boards can be manufactured together. The shingles manufactured in this way have already been used on several buildings in this village, and meet the approbation of builders. The machine is cheap, and its introduction must tend in a considerable degree to lessen the cost of this indispensable article.—*N. Y. Statesman*.

Juvenile depravity.—On Monday last, four boys, between the ages of nine and twelve years, were committed to Bridewell, on a charge of robbing a Sabbath School. For the last two months, they have been in the habit of watching opportunities during the absence of the Sextons of two churches, in the vicinity of the Bowery and Spring street; to pocket the collections taken up during service, and spending their ill gotten gains on the evening ensuing, at the *Grand Street Circus*.—*N. Y. D. Adv.*

Dr. J. L. Comstock of this city, has recently invented a new Life Preserver for sailors and others exposed to the dangers of the sea. It is made of cloth rendered impervious to water by a cement which is also an invention of the Doctor. The form of the Preserver is cylindrical, resembling a bag 5 feet long and 4 or 5 inches in diameter. It is fastened to the body by straps attached to it, and may be inflated with air from the lungs in a very few minutes, by means of a brass tube with a stop. The invention promises to be of

great utility, and we understand fifty of the Life Preservers have been procured for the Steam Boat *Macdonough*, for the greater security of her passengers in cases of danger. The following account of an experiment recently made with one of them in N. York is copied from the *Daily Advertiser*.—*Conn. Courant*.

"The experiment made yesterday with Dr Comstock's Life Preserver, was completely successful. One of the seamen belonging to the Steam Boat *McDonough*, lying at Beekman street wharf, jumped into the water with one of the Preservers about his body, and immediately rose, and remained for a considerable time in an upright posture, with his head and shoulders out of the water, in a position perfectly safe and easy. Whilst in the water he let out the air, and inflated the sack anew with great ease. We are fully satisfied that this invention will be of great utility.

It ought also to be remarked, that stuffs prepared by Dr. Comstock, will make dresses for seamen, and indeed all others, which will protect any person from wet, however long may be the exposure. They are equally valuable for boots and shoes. Boots lined with them will never wet through, and the thin stuffs of which shoes are made for women, without being clumsy, or losing a particle of their beauty, will be a perfect security against wet. We hope this invention may be applied to all the cases for which it is designed. There is no deception in it. A small sack has been hanging up in this office nearly filled with water, for more than three days, and the outside is as dry as it was before the water was put in it."

The Hon. William Bristol has been elected Mayor of New-Haven.

From the Christian Watchman.

Indian Barbarities.—The American Traveller mentions the arrival in our city last week, of three men, Gregory, Nichols, and another, formerly residents here, who had endured a captivity amongst the Indians of 15 years. Early in the late war, they enlisted in the U. S. service, under Capt. Watson. Being ordered to the Canada lines, in a certain skirmish with the Indians, they, with 61 others, were captured. They made four several attempts to escape, but were as many times recaptured. For these attempts, they were subjected to the most execrable tortures. At one time, they were made fast to a tree, their scalps taken off, and the little remaining flesh on the top of their heads violently removed. The bleeding scalps were then replaced, and permitted to remain and adhere. The flesh thus cut from their heads was roasted, and forced down their throats to sustain exhausted nature. "O her cruelties of equal enormity, were inflicted on them without mercy, to all which they were compelled to submit. They finally succeeded in effecting their escape, by the assistance of a squaw, who kindly accompanied them through the woods 45 miles, and placed them on a track to the white settlements; from which, when they began their desertion, they were 800 miles distant. How numerous are the evidences, that without the gospel, men are not only morally blind, but in the most degraded state of society leaving them, as the Bible most expressly states, 'hateful, and hating one another.'

A private census has recently been taken in the town of Springfield, Mass. which shows a remarkable increase of population. In the year 1820, the number of inhabitants was 3914; it is now 5764. Within less than ten years, four spacious and elegant churches have been erected; besides many dwelling houses, shops, stores, &c.

DEFERRED ARTICLES.

A coal mine has been discovered in Warwick R. I. and a number of people are now making excavations for discovering its extent. It is said to be ignited without difficulty.

The Reward of War.—The Duke of Marlborough, observed a soldier leaning pensively on the butt-end of his musket, just after victory had declared itself in favour of the British arms, at the Battle of Blenheim, and asked him thus: "Why so pensive, my friend, after so glorious a victory?" "It may be glorious," replied the brave fellow, "but I am thinking, that all the human blood I have spilt this day, has only earned me four pence."

Greek Fund in Philadelphia.—The collections for the relief of the Greeks, seem to go on as regularly in Philadelphia and its neighbourhood as at first. The whole sum at present exceeds \$32,500. The cash receipts since the 14th have been about \$1,300. The loading of the second vessel is going on rapidly.—*N. Y. E. Post*.

A Singular Accident.—An account singular as it was unaccountable, happened to the Mail Bags, coming west on the Ridge Road yesterday. The stage had proceeded about two miles west of Clarkson, where the mail had been taken from the Post-Office, when a passenger on the forward seat discovered smoke issuing from the bag, and upon close inspection discovered that its contents were on fire. Here was an emergency in which it was difficult for the driver to act—the laws of Congress would not even in such a case, authorize him to break the mail and extinguish the fire—and the Hon. Post master General, with all his lynx-eyed vigilance has provided no remedy. In this dilemma, the driver seized the bag, conveyed it to a neighbouring pump, and filled it with water. The damage, as far as we have been able to learn, was not very material.

About five millions of acres of land, acquired by the Indian treaty, are to be divided among the inhabitants of Georgia by means of the lottery now drawing. The following classes of persons are entitled to a chance in the drawing:—all who pay taxes, widows and orphans in certain cases, and soldiers who have performed tours of duty—amounting in all to about 75,000 persons. Each prize will entitle the holder to 200 1/2 acres of Land; and there are 23,000 prizes.

A Brave Boy.—A boy, who has been for some time employed as a mail carrier on the road between Poultney and Vergennes, Vermont, was lately stopped on the bank of a stream by the destruction of the bridge. The current had been much enlarged and deepened by the rains, and the boy was only eleven years of age. He however guided his horse into the water, made him plunge and swim, held the mail bag up to keep it dry, and deliv-

ered it in safety, and at the usual hour, at the post office. On hearing surprise expressed at his resolution he coolly remarked—"Why it's a fine if the mail isn't delivered in season, and I guess they don't get their fifty dollars of me this time."

Liberty of the Press in France.—The French Chamber of Deputies, on the 1st of February, opened the discussion of a Bill tending to abridge the liberty of the press. Its passage would have extinguished nearly all the news papers in the Kingdom, and greatly injured if not destroyed, the book-selling business. It would have annihilated Bible and Tract Societies. But it has failed. In consequence of the opposition which it met from various quarters, it was withdrawn by an ordinance of the king, on the 17th of April. This is regarded in France as a signal triumph of Constitutional principles.

The launching of the two brick Houses in Garden streets on Saturday last, was completely successful. They were moved nearly ten feet, occupied at the time by tenants, without having sustained any injury. The preparations were the work of some time. The two buildings having been put upon ways, or into a cradle, were easily screwed on to a new foundation. The inventor of this simple and cheap mode of moving tenanted brick buildings is entitled to the thanks of the public. In the course of time, it is likely that houses will be put up upon ways, at brick or stone quarries, and sold as ships are, to be delivered at any part of the city.—*N. Y. Statesman*.

From the Greenfield Gazette.

Distressing Providence.—While a number of men were washing sheep in the pond, near the centre of Ashfield, on Friday last, 7 of them took a few sheep into a boat, in order to pass a deep place to where water was more shoal. Just as they reached the deep water, the boat, being overloaded, dipped and went down. Three, of the seven that were in it, reached the shore. The other four, after struggling a while, sunk to rise no more.—The father of one of the young men in the boat, standing on the shore, and seeing his son struggling for life, plunged in to his assistance, but being advanced in years, and having all his clothes on, he was unable to reach his son, and was soon seen sinking into the same watery grave. The persons who have been thus suddenly and awfully summoned into eternity, are Deacon David Lyon, aged 63; his son, aged 19; Mr. Arnold Drake, aged about 30; and two sons of Mr. Eli Gray, Jr. one in his 13th, and the other in his 14th year. The two first have left each a wife and children, to mourn their loss.

The scene that occurred when the widows, children, brothers and sisters of the deceased, entered the room where their lifeless remains were strewed, cannot be described. A shock or the most appalling kind has settled upon the people of the town. The hand of the Lord has touched us, and may it be sanctified to our everlasting benefit.

On Saturday, while a Mr. Douglass and his wife were attending the funeral of the above named persons, a daughter of Mr. D. aged 11 years, who was left in charge of other children, in attempting to get out of a window, was killed by the falling of the sash upon her neck.

A boatman was drowned at Miller's Falls on Sunday last.

Medical Discovery.—An important Medical discovery will soon be brought to notice—it consists in a new remedy to prevent the formation of Consumption in those predisposed, and to cure it when formed in nine cases out of ten. We are informed that it is as effectual as the lately found remedy against intemperance, and consists of two different articles to be used together, one to be taken in the stomach in the palatable shape of chocolate, syrup, or milk, and the other to be inhaled in the lungs as a sweet and fragrant perfume.—*Phil. Ec. Post*.

Remedy for drowsiness.—A writer in the Lowell Journal suggests to the makers of patent medicines the propriety of inventing a remedy for a disease with which he is much afflicted, viz. drowsiness in church. From the prevalence of the complaint, we should suppose such a medicine would meet with a rapid sale.—*Eastern paper*.

Wesley and Whitfield possessed an excellent remedy for this complaint, and many of their followers have used it with great success.

"Immense and dreadful Profanation"—Oliver Cromwell, the very "pink of purity" in his day, with pious sanctity, inscribed upon the mouths of his cannon, "Lord open thou our lips, and our mouth shall show forth thy praise." Did he live in our day, the "moral discernment" of the age would thunder in his ears louder than his artillery.

Collegiate.—M. John Casmire Rostan, late President of the Academy of Science and Literature of Marseilles, and Consul General of France, at Havana, has accepted an invitation to the Professorship of Hebrew and the Modern Languages in the Mount Pleasant Classical institution at Amherst, Mass. and will enter upon his duties at its commencement on the 1st of June.

His family, who speak with him the various languages of the Continent, will reside in the institution.

Rev. Calvin Colton of Batavia, N. Y. has accepted an invitation to the Chaplaincy and Professorship of Intellectual and Moral Philosophy in the same institution.

ORDINATION.

In the Baptist Meeting House at Lebanon, on the 23d ult. Mr. Chester Tilden was ordained to the work of the gospel ministry.—On which occasion were performed, the Introductory Prayer, by Elder Joseph Glazier; Sermon, by Elder Frederick Wright, man, from 1 Tim. iv. 16; Consecrating Prayer, by Elder Wm. Palmer; Charge, by Elder Jonathan Goodwin; Right Hand of Fellowship, by Elder Oliver Wilson; Concluding Prayer, by Elder Tubal Wakefield.

On Wednesday, the 23d of May, 1827, Nathan D. Benedict was set apart to the work of an Evangelist, at the Baptist Meeting House in Newtown. The order pursued was as follows, viz. Stephen B. Bray, of Southbury, Moderator—David Bennett, of Monroe, Clerk; Introductory Prayer by Russell Jennings, of Weston. The candidate gave a relation, 1st. Of his Christian experience—

2d. Of his call to the ministry—and 3d. Of his doctrinal views. Council agreed to proceed to ordination. George Benedict, of Danbury, preached from 2 Cor. iv. 2 *Preach the word.*—Consecrating Prayer, by Caleb P. Wilson, of America; laying on of hands, by Wilson, Bennett, Benedict, and Jennings; Charge, by D. Bennett; Right Hand of Fellowship, by C. P. Wilson; Address to the congregation, by R. Jennings; Concluding Prayer, by S. B. Bray; hymn and benediction, by the candidate.

MARRIED.

At Windsor, (Warehouse-Point, by the Rev. Professor Doane, Mr. Elisha M. Jencks to Miss Clarissa Holkins, daughter of Major Joel Holkins.

At Middletown, Mr. Ira Treadway, to Miss Wright.—At Durham, Mr. Richard Hubbard, to Mrs. Rhoda Graham.—At Brooklyn, Mr. James A. Stetson, to Miss Dolly Witter, daughter of Mr. Ebenezer Witter.—At New-Haven, Mr. Isaac Bradley, to Miss Abigail K. Harvey.

OBITUARY.

Drowned, in this town, Jefferson C. Pond, aged 23.

At West-Hartford, Miss Eliza Hazard, 29.—At Wethersfield, Capt. Humphrey Woodhouse, 56; Mrs. Rebecca Churchill 79, wife of Mr. Samuel Churchill; Miss Sally Hale, 31.—At Middletown, Mr. James Hopkins.—At Berlin, Mrs. Olive Wilcox, 45, wife of Col. Richard Wilcox.—At Saybrook, Mrs. Ann M. Hall, 18, wife, of Mr. Abijah Hall, and daughter of Mr. Joseph Watrous.—At Lyme, Mrs. Lucy Smith, 101, relict of Mr. Stephen Smith.

At Philadelphia, Mr. Charles Bacon, formerly of this city.

The remains of the Rev. Carlos Wilcox, whose death was mentioned in our last, were brought to this city on Tuesday, the 5th instant; and on Thursday, after appropriate and deeply interesting services in the church where he formerly preached, were re-interred in the North burying ground.—*Conn. Courant*.

A CARD.

The undersigned would gratefully acknowledge the generosity of his benevolent parishioners, in presenting him with a saddle, bridle, and valise.

JONA. MINER,
Elder in the 1st Bap. Church, N. Stonington.
June 14, 1827.

NOTICE.

A Series of Tracts are just received, which are ready for distribution by Joseph W. Dimock, Agent of the Baptist General Tract Society, the Depository is two doors south of Marshall's Hotel, Main Street, Hartford Ct. June 16th 1827.

MECHANICS' SOC. OF HARTFORD.

A special meeting of this Society was held at Mechanics' Hall, on the 6th inst. for the purpose of considering the expediency of celebrating the approaching anniversary of American Independence; and the following gentlemen were appointed a Committee, viz. C. Nichols, N. Smith, H. Goodwin, 2d. W. Hayden, T. Roberts, S. B. Wildman, T. Hanks, and R. Bigelow.—The meeting was adjourned to the 20th inst. at 7 o'clock, P. M. to hear the report of the Committee.
E. GLEASON, Sec'y.
Hartford, June 16.

NEW LEGHORNS, MIL-LENA, Y, & FANCY GOODS.

MRS. HINCKLEY has this day returned from New-York, with a complete assortment of LEGHORNS, of a very superior quality, both *Boliers* and those with *extra Crowns*. ALSO, a complete assortment of

Millinery and Fancy Goods, Ladies' Dresses, &c. &c.

Together with almost every article usually found in a Millinery Store; all of which will be sold as cheap as can be found in the city.
Hartford, June 8. 4w

THE DIVIDEND

Declared by the Directors of the *Etna Insurance Co.* on the 7th inst. is payable to the stock-holders on demand.

ISAAC PERKINS, Sec'y.
May 8th 1827.

Drugs, Medicines, Wines, Liquors, &c.

Just received at the
Hartford Family Medicine Store,

Sign of the "GOOD SAMARITAN," Full assortment of fresh and genuine DRUGS & MEDICINES, OLD WINES AND LIQUORS, selected by the subscriber, expressly for his own retailing; most of them direct from the importers, and will be sold at the present reduced prices.

Physicians may rely on their Prescriptions being put up in the best manner, and that no article will be used in compounding, but of known good quality; and as the subscriber's house is directly over his store, MEDICINES may be obtained at all times during the day and night.

"Every exertion will be made to render this Establishment worthy the confidence of PHYSICIANS and FAMILIES—whose patronage is respectfully solicited.
E. W. BULL.

March 10.

ETNA INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. 25
ISAAC PERKINS, Secretary.

Slaughter Hides.

AUGUSTUS BOLLES, & Co. adjoining the Great Bridge, have this day received from New-York, and offer for sale, a lot of prime SLAUGHTER HIDES.

ALSO,
358 SALTED CALF SKINS, in fine order.
April 21, 1827.

From the Eastport Sentinel.

THE CHARACTER OF CHRIST. NO. VII.

The impossibility of comprehending the union of two natures in Christ, or the doctrine of the Trinity, is a favourite objection of the opponents to orthodoxy.

And because a doctrine may contain things beyond our comprehension; is it therefore demonstrated to be false? Certainly not. The experience of every individual in innumerable instances shows the absurdity of such a conclusion. The scripture teaches the doctrine that there is an eternal, incomprehensible, spiritual being denominated God. Who dare answer; I cannot comprehend such a being; therefore, there is no God!! What if an insect should refuse to believe in the existence of oceans and continents, because the circumference of its vision extends only a few inches!! And is man more competent to comprehend the infinite God, than an insect the material world? Are we reminded of the extent to which the knowledge of man has advanced: of his knowledge of nature—of his discoveries in the heavenly bodies—and ability to measure the distance of the comet's flight and the period of its revolution.—All this is conceded, and answered by saying, these attainments are finite—When man has thus far advanced he is but treading the borders of the great Creator's kingdom—he has but passed the threshold of the temple of the Almighty.

How frequently the progress of man is arrested in the study of nature by an ultimate fact, which proves an "ultima Thule" to his efforts. Can man, then, foiled in his effort to comprehend the works of creation, expect to be successful in comprehending the Creator! Let the Bible furnish an answer. Job 11: 7, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven—what canst thou do? deeper than hell—what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

Impossible as it is for man to comprehend the works of creation, or the Creator; yet Jesus made them all. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible." Col. 1: 16. "If, then, the attributes of the Creator are a mystery above our comprehension, an unfathomable deep—shall we presumptuously decide concerning the reasonableness or propriety of the mode of the Divine existence: or that Christ did not exist before he was manifest in the flesh, that he did not come down from heaven—or has not ascended up where he was before."

The Divinity of Christ is proved from his being the object of faith. John 3: 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The salvation or perdition of the individuals of the human race, is in the purpose of God connected with the exercise of faith in Christ; or the want of it according to this text. Can we believe that God has appointed faith in a created being, as the turning point of the salvation of sinners? or the rejection of him as sealing their perdition! No. For he that believeth on the Son of God, believeth on the Father who sent him.

The Divinity of Christ is proved from the sameness of his moral perfections.—Phil. 2: 6. The Apostle speaking of Jesus Christ says; "who being in the form of God, thought it not robbery to be equal with God." No one will pretend that it was the form of his body which was like God—It must be that Jesus possessed the character and attributes that could make it consistent for him to think it no usurpation to be equal to God.

Had any of the ancient believers thought it suitable to claim equality with God, would other believers have allowed the propriety of the claim? Were any modern professor to claim equality with God, would not the charge of impiety be made against him from every quarter? Yet Jesus thought it not robbery or usurpation to be considered equal to God. If Christ be not divine; the opposers of his Divinity, if they are able, are desired to show that this opinion of Christ, concerning his claim to equality to God, is not arrogant and impious. They are requested to inform the world, how a dependent being (if Christ was such) can with propriety be considered as being equal with God—if the absurdity of such an opinion be sufficiently apparent to deter every one from engaging in his defence; an affectionate invitation is given to cordially receive and believe in him as being "true God and eternal life." It is self evident either that Jesus was worthy of the honor which he claimed; or, that he was not. If worthy it is because he is equal with God. If he is not equal with God then he must be rejected as an impostor for usurping or claiming for himself Divine honours. The orthodox view of the character of Christ is not pressed with such awful consequences.

Is it objected that these are the words of an Apostle and not the words of Christ?

it is granted. Yet was not the Apostle writing by the unerring guidance of the Holy Spirit—and he does not give this as his own opinion, merely, but attributes it to Jesus, "who, being in the form of God, thought it not robbery to be equal with God. Phil. 2: 6. The Saviour himself, in effect, taught the same doctrine; John 5: 23. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him."

Here the claim for equality of honour is made by Jesus himself, so that we cannot deny the fact; not only, that he thought himself equal with God: but that he actually claimed and taught, that all men should give him equal honour with the Father. And that he who did not thus honour the Son did not honour the Father.

That Jesus is Divine, is believed to be justly inferred from the Angels being represented to be his, and the execution of vengeance on the wicked, accomplished by him—while the saints shall pay him their adoration. 2 Thess. 1: 7, 10.—"The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe."

Respectfully yours,

AGNOSTOS.

P. S. Had it occurred to me that A—the initial and final letters of agnostos could have implicated another, as being the writer of the No's to which they are appended as an anonymous signature—I should from the first have written the word at length. Yours, &c

A—S

NO. 28.

The improbability of the Apostles' contriving a new Religion

In the history of the world, I observe many persons attempting to impose on their fellow creatures, in many ways. Of numerous and fatal impositions, religion, alas! has been the fruitful source; and there is not a system in existence, which has not been employed in this way. But to invent a religion for the express purpose, is an infinitely more arduous task, than to make a handle of one already formed. Men have a veneration for an old religion; and all that is requisite is to increase that veneration, and turn it to the advantage of the deceiver: but in the other case, that veneration is to be created;—and there is nothing more difficult.

To suppose that a few obscure mechanics and fishermen of Judea, should conceive the idea of forming a new religion, which opposed itself to all the world, which was entirely to supersede Judaism, and totally to destroy every species of idolatry, seems far beyond the limits of probability. They had no precedent.—The authors of the different systems of Pagan Mythology, were invested with authority, who had the sword in their hand to give force to their pretensions; or they were of singular learning, and unspeakably superior to the barbarous people, whom they would persuade to believe what they said; and they were regarded as oracles.* But for men of inferior stations in society, who had no power, and no pretensions to learning, and who were looked down upon as grossly illiterate, by the chiefs of their own nation, is quite a different thing. The world had furnished no instance of this before; nor did history (though it is most probable they were acquainted with no other than the Old Testament,) emit one ray of hope of success. The revelation of God's will to the nation of the Jews, by the ministry of Moses, bore no resemblance, and afforded no encouragement to such an attempt. The nature of the Christian religion, renders the supposition of their attempting it still more unlikely. Do I lay undue stress on this consideration, if I say, It is not probable that such men should conceive such a thing?—Bogus.

* Perhaps I should not say that they invented new systems, for the ground-work and substance of all of them was nearly the same, and as there was a general veneration among the people for received opinions, they took advantage of that, and merely added a few new distinguishing rites and festivals, or altered and modified a particular branch of the old system. In this view, the reasoning acquires still greater weight.

From the Western Recorder.

DEISM, UNIVERSALISM, ATHEISM

The following unvarnished narrative will be read with lively interest by the friends of revivals. It is derived from a most respectable source; and considerable time has elapsed since the incidents as related took place.—We are fully aware of the existence of false conversions; and we know that the most flattering appearances sometimes prove delusive. Still, when sufficient time has elapsed for the fruits to be seen, and the individuals in question continue to walk worthily, we may rationally indulge the hope, that their conversion has been sound and permanent; and no substantial reason can be given, why remarkable instances of this nature should be withheld from the Christian public. Paul hes-

itated not to declare the incidents of his conversion publicly, even in the face of his accusers and revilers—before princes, rulers and magistrates, Jews and Gentiles; and it stands with many others on the pages of sacred record, for the instruction of generations to come.

Conversion of the three Neighbors.

Mr. — has been educated in a pious family, and his parents had dedicated him to God in his infancy. But the native sinfulness of his heart had not thus been purified. Infidelity had its seat there; and no sooner was he brought into active life, where bad companions and bad books were thrown in his way, than he became established in the belief that the Bible was not to be received as a divine revelation from heaven. By reading Hume, Volney, Rousseau, and the other French Philosophists, he had become a champion in the cause. For years he had watched the death-beds of his neighbors and friends; and as he saw the powers of intellect failing with those of the body, he had coolly settled his opinion in the belief that the mind would die with the body; and of course, that present actions were to have no bearing on an hereafter. He was a man of more information than those of his neighborhood, and they looked up to him with deference, and listened to his words as to an oracle infallible.—He was extensively known. Several times had he been brought to the borders of eternity, hourly expecting to die; but all this did not shake his belief; a circumstance which he could tell to the listeners around him, with a confidence that appeared to them like demonstration. He must be in the right. Nevertheless, at the commencement of the revival in that place, he was among the first to be affected. He felt bitterly opposed, but would not suffer his rage to burst from his bosom. Every meeting he attended aggravated the flame; but for some reason he could not absent himself. There was a silent sullenness upon his countenance, which I found it impossible to break; and thus did he bury his feelings, mustering all his energies to control the struggling perturbations within; but a ray from the flaming sword had fallen upon his soul, and it could no longer be endured. He went about several days, carrying a wounded spirit, stubborn, and rendering his neck in impotence. At length he was compelled to visit the inquiry meeting; but was too proud to submit, or to acknowledge his distress. The sweat rolled down his sturdy brow, forced out by the fires within him. At first he kept his seat, while the rest were prostrate in prayer; but, finally, after a mighty struggle, he fell upon his knees, and acknowledged himself undone forever, unless mercy should intercede.

From this meeting he went home, ready to sink into the earth at every step. His wife also was nearly in as great distress as himself. It was a warm summer evening in August, and the full moon shone like day about them. They went out with faltering steps, till within a short distance from their dwelling, when the wife could go no further. She begged her husband to pray for her; but the poor man could not supplicate for his own soul, and in return entreated her to kneel down and pray for him. At length, each one alternately knelt down by the way side, and cried for mercy to the God of heaven.—In this situation, and in this employment, they continued till about 2 o'clock in the morning. The wife then entreated him to go home to his family, and leave her alone. Seeming to comply, he passed over a little hill which served to hide him from her view, and then prostrated himself upon the earth, and renewed his cries for mercy. It was, however, as he says, rather conviction than mercy, for which he prayed. It was his prayer, that the very thunderbolts of heaven might be hurled in upon his soul. While he was thus engaged, he saw with sudden wonder the righteous justice of God denouncing him to hell; and as he saw himself sinking there, he felt that it was right. Suddenly he was filled with transports, raised himself from the ground, and for some time with staring eyes he stood gazing upon the heavens above. Then his tongue broke loose in loud exclamations of praise to heaven's king, and his Redeemer. While he was yet pouring forth the effusions of his bursting bosom, his beloved companion came up to him, with a countenance lighted up with joy. What a midnight scene was this! What a change in an infidel's views and employments! As they entered their dwelling, they found that their oldest daughter had returned from the meeting, in nearly as great distress as her parents had experienced, and had not retired to rest. The father could now pray for his child, and engage with all his strength in pleading the promises of that Bible, which he had before regarded as a fable. Soon he thought of his aged parents. They lived not far distant, and had long been weeping over their almost ruined son. He hastens to their dwelling, and awakes them before the light had dawned in the East, and tells them that his eyes are open upon a new world. The tears of the grey headed father pour forth in torrents; and the mother is ready to sink, unable to endure the sudden joy which is poured in upon her trembling soul. Such was the scene, and such the rapture, when it was once

said of another—"This my son was dead, and is alive again—was lost, and is found."

On the next Sabbath the converted Atheist gave before the congregation a short account of his former infidelity, and of his conviction and hope; and declared it to be the full and fixed determination of his heart, by the grace of God, to persevere in a Christian life. He took hold of the work with both his hands; employed all the forces he had formerly rallied against Christianity, to pull down the kingdom he had now forsaken; and every blow made the prince of darkness to tremble. Those who before had listened to his words with so much confidence, now witnessed the change in the man, were convinced of the power and reality of religion, and became themselves anxious inquirers. The whole neighborhood was shaken, and he had the satisfaction of seeing all but one of his own household, bowing with him around the family altar. But we must leave this individual, to give some account of his nearest neighbor and family.

To be continued.

Close of a Sermon by Rev. Dr. Griffin

Now then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, "O wicked man thou shalt surely die;" and the watchman commanded upon their peril to sound the alarm. I therefore solemnly declared in the name of God, that there is a dreadful war waged by all the divine perfections against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a livid lightning pointed at every thought—that the inviolable honor of Heaven's King is enlisted, and is coming down to curb a rebellious world. In equal solemn tones I declare, as my office obliges, and call every angel to witness, that in this war, God is right and the World is wrong.—I wish they were set forth in broad letters upon every forehead, and with a pen dipped in heaven, were written upon every heart. I wish they were set upon the frontispieces of every book, and posted in sunbeams at the corner of every street—that they were graven with a point of a diamond in the rock for ever—God is right and the World is wrong.—I would that these ponderous truths might pass from land to land—prostrate nations of unknown tongues, and rolling through every climate, might bring a humble world to ask for mercy at the Saviour's feet.

Standing on my watch tower, I am commanded, if I see ought of evil coming to give warning. I solemnly declare that I do discern evil approaching; I see a storm collecting in the heavens; I discover the emotion of the troubled elements; I hear the roar of a distant wind.—Heaven and earth seem mingled in the conflict—and I cry to these to whom I watch, A storm! A storm!—Get you into the ark or you are swept away. Oh! what is it I see? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers are with them! I see them cast from the battlements of the judgment scene; My God! the eternal pit is closed upon them forever.

From the British Methodist Magazine.

ON FAMILY GOVERNMENT.

In spite of modern whims about liberty and equality, the government of a family must be absolute; mild, not tyrannical. The laws of nature, and the voice of reason, have declared the dependence of the child on the parent. The weakness of youth must be supported, and the violence of youth repressed, by the hand of age and experience. Parental tenderness is too apt to degenerate into parental weakness. "If you please, child," and "Will you, dear," are soon answered with, "No I won't." The reins of government should be always gently drawn; not twitched like a curb bridle at one time, and dangling loosely at another. Uniformity in parents produces uniformity in children. To whip at one minute, and to caress, or let the culprit go unpunished, for the same crime, at another, cannot fail to injure the force of parental authority.—Consider before you threaten: then be as good as your word. "I will whip you, if you don't mind me," says the parent in a passion. "I am not afraid of it," says the child. The parent flies towards it in a paroxysm of rage: the child prefers flight to broken bones.—"You may go now, but you shall have your punishment with interest, the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened: in it law is reason; and authority is mildness." Beware of that reason which makes your child dogmatical, and that mildness which makes him obstinate.

There is such a thing as the rod of reproof: and it is certain, that, in numberless cases, arguments produce a better effect than corporal punishment. Let those be properly admonished, in case of dis-

obedience; if ineffectual, try the harsher method. Never begin to correct till your anger has subsided. Cease not till you have subdued the will of the offender: if you do, your authority is at an end. Let your commands be reasonable. Never deliver them in a passion, as though they were already disobeyed; nor with a timid distrustful tone, as if you suspected your own authority. Remember that scolding is right the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your roof, unless you intend your house should be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family: it will charm your domestics to a love of order.

ANECDOTE.

An old Welsh Minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. "John Evans, do you think we shall be known to each other in heaven? Without hesitation, he replied,—"To be sure we shall; do you think we shall be greater fools there than we are here?" After a momentary pause he again proceeded,—"but, Margaret, I may be a thousand years by your side in heaven, without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour; and I cannot tell, when I shall be for a moment induced to look at any other object. John and Margaret are now in heaven; and perhaps they had hardly time to look out for one another."

Promotion of Temperance.—A respectable number of young men in Providence have recently formed a society, the object of which is the promotion of temperance. Such examples exhibited by the younger class of community, who are nevertheless moral agents, and as such free to act, can not be too highly commended. Exertions are now making in various parts of the country to the same end; and in its accomplishment Dr. Chambers' new medicine appears to be an efficient auxiliary. Until recently, the confirmed drunkard has ever been viewed as an object of pity, or a victim to a habit as venious as any other; from which, recovery, in most cases, has been considered as hopeless. But this newly discovered antidote, the efficacy of which has already been well attested in many instances, promises to do much for the cause of a morality and domestic happiness. The medicine is certainly well spoken of; and were it but half as efficacious as is said to be, should be disseminated co-extensively with the mephitic draught. It should be applied to every appearance of a sweeping malady which has become so formidable, that war, pestilence and famine, dwindle into comparative insignificance. If by example, discountenance or any other means, an enlightened community can essentially check or entirely remove the evil, it will evidently add more to the stock of human happiness than could ever be done by conquest or military achievements.—Conn. Journal.

THE

PROTECTION

INSURANCE COMPANY.
Having been duly organized, are now ready to receive prop. as of FIRE and MARINE INSURANCE, at their office in State-Street, a few rods west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.
Wm W. Ellsworth, Thomas C. Perkins,
Solomon Porter, Martin Cowles,
Jeremiah Brown, Martin Wells,
Merrick W. Chapin, Henry Waterman,
James B. Hosmer, Samuel Kellogg,
Nathan Morgan, Sylvester Norton,
Henry Hudson, Daniel P. Hopkins,
Roderick Terry, Epaphras L. Phelps,
Edward Watkinson, Horace Burr,
Charles S. Phelps, Jesse Goodrich,
Frederick Bangs, Lynde Olmsted.
WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secretary.
Hartford, July, 1823.

New-York and Hartford STEAM-BOATS.

MACDONOUGH, Capt. Wm Beebe, OLIVER ELLSWORTH Capt. D. PAVINS. HAVE commenced running, and will continue through the season as follows:—The MACDONOUGH Capt Beebe, will leave Hartford for New York Wednesdays and Saturdays, at 12 A. M. Returning, leave New York for Hartford Mondays and Thursdays, at 5 P. M. The OLIVER ELLSWORTH, Capt Havens, will leave Hartford for New York, Mondays and Thursdays, at 12 A. M. Returning, will leave New York for Hartford, Tuesdays and Fridays, at 5 P. M. Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to
CHAPIN & NORTHAM.
March 17.